

The LION

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St. Mark's Parish, Denver, Colorado

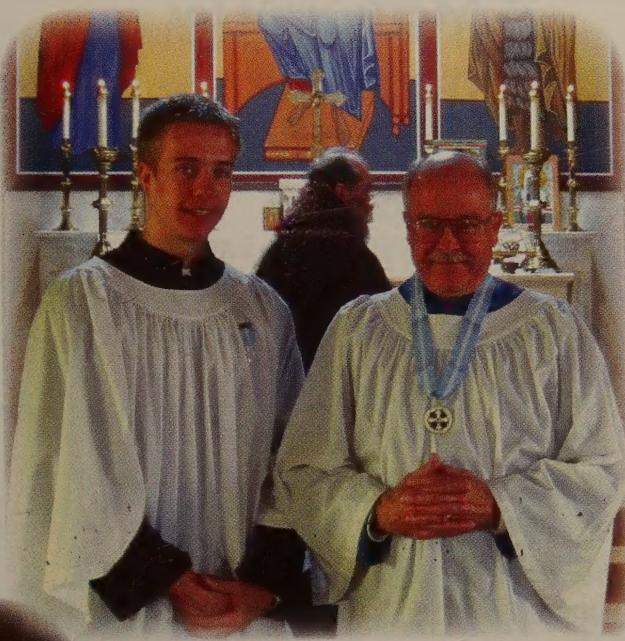
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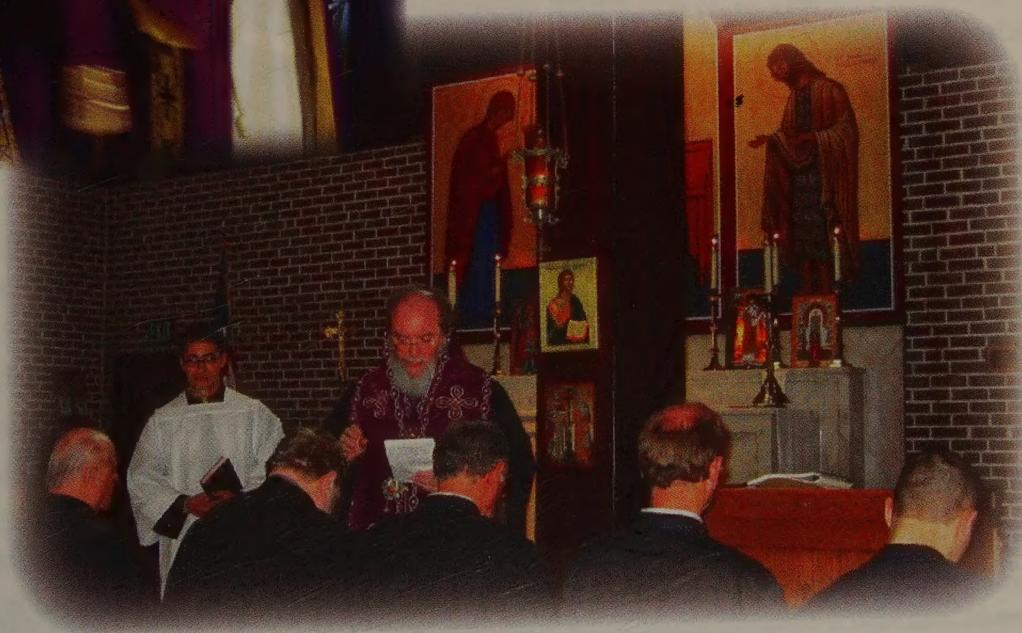
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HIS Grace,
Bishop
Basil delivered
the spiritual
talks at the
Second Men's
Lenten Retreat
in Colorado
and made his
Visitation to
St. Mark's
Parish. Audio
recordings
of both the
2004 and 2005
Retreats will
be available
on CDs for
merely \$10.00 the proceeds help
with the production of these
Retreats each year.

PLEASE note that the Holy Week begins with Palm Sunday and continues with Matins and Mass each Day at 7:00 AM until Maundy Thursday on which the only Liturgy is that in the Evening at 7:00 PM. Good Friday Veneration and Pre-Sanctified begins at 12 Noon. The Paschal Vigil begins at 10:00 PM on Saturday, 30 April and concludes with the Midnight Mass of the Resurrection. Easter Day is Sunday, 1 May with Matins at 7:30 AM followed by Mass at



ABOVE: At Liturgy, Drue Montague Banta was awarded, by His Grace, the Alpha Omega scouting award for religion and William Banta the St. Elias medal. AT LEFT: At Liturgy on Sunday His Grace ordained Jeffrey Neil Stout as SubDeacon. BELOW: At Vespers on Saturday, 19 March, His Grace, Bishop Basil tonsured the following men as Readers : Dr. John Ignatius Falcone, Mr. Polycarp (Robert) Sherwood, Mr. Michael Huseby, Mr. Richard Livingstone Murray, Mr. Jason Zacharias Falcone.



8:00 and Church School classes and Solemn High Mass at 10:00 o'clock. We hope that all will avail themselves of the spiritual riches of this Holy Lent. §

A Memorial for Raymond P. Tripp, Jr.

(December 15, 1932–February 1, 2005)

RAYMOND P. TRIPP, JR., was known to the St Mark's community as Sub-Deacon Bede of the Western Rite Orthodox Church. In his professional life, he was a dedicated Professor of English, a prolific scholar of great intellectual honesty known widely for standing for quality in the face of the proponents of mediocrity, and a kind and generous colleague and friend known to everyone as "Ray."

Ray was born in Acushnet, Massachusetts, the second son of Raymond P. Tripp and Mildred Willis, growing up in the town of Middleboro, a few miles to the north. He attended local schools, graduating first in his high school class of 1951. He then enrolled at the University of Massachusetts and studied Botany; he always considered Dr. Ray Ethan Torrey (d. 1956) of the Botany Department the greatest influence of his life. He served in the U. S. Army from 1954 to 1957 and returned to the University of Massachusetts, graduating Summa Cum Laude in English in 1960. He was a Woodrow Wilson Fellow and received his MA from the University of Toronto in 1963. He received his PhD from The Union Graduate School in 1971. His doctoral essay was published as *Beyond Canterbury: Chaucer, Humanism, and Literature* (1977). This outstanding work was much drawn upon by other Chaucerians. He was married to Susan Jane Scofield—a Sanskrit scholar—from 1959

until her death of cancer in 1999. After her death, he returned to his favorite state Vermont, settling in Concord, Vermont, where he gardened, renovated and expanded a log cabin overlooking Shadow Lake, and continued his writing. He married a second time, Miyoko Tanahashi, who comforts herself by remembering how cheerful and positive Ray always was.

He taught at several schools before he came to the English Department of the University of Denver in 1968, where he taught a wide variety of linguistic and medieval courses, until his retirement in 1999.

During his active career he often traveled, taught, and lectured in Japan, at such institutions as The American School in Japan (Tokyo, 1960), Hiyosaki Gakuin Daigaku (1981), Tokyo University (1981), Chuou University (1991), and Saga University (1991). He was a frequent visitor to England. At Denver, he also directed dissertations and



taught courses in Nineteenth Century American and English Romantic Literature. He was a co-founder of The Society for New Language Study and a long-time editor and contributor to the organization's journal *In Geardagum*. He read many conference papers, and his journal publications include numerous articles on a wide variety of subjects. His books include *The Ladder of Language: A Structural Grammar* (with W. C. Johnson, Jr., 1971), *Reflections on Walden* (1972), "Man's Natural Powers": Essays For and About C. S. Lewis (1975), *Beyond Canterbury* (1977), *More About the Fight with the Dragon* (1983), *The Mysterious Kingdom of Emily Dickinson's Poetry* (1988), *Literary*

Essays on Language and Meaning in the Poem called "Beowulf" (1992), *Two Fish on One Hook* (1998), a well-known *Walden*, commentary, *Duty, Body, and World in the Poetry of Emily Dickinson's Poetry : Reorganizing the Estimate* (2000), and *In Search of Salt—A Perennial Comparison of C. S. Lewis and Owen Barfield* (2005). He was a friend of Owen Barfield, his criticism being implicitly epistemological and focused upon the evolution of consciousness along Barfieldian lines. He has left behind a manuscript on *Beowulf* which is being edited and will be published posthumously.

Ray's professional colleagues at the University of Denver and world-wide remember that he was always generous with his time, reading drafts of essays and providing helpful comments thereon and exchanging offprints of published works. During the last weeks of his life he read a conference paper on Wordsworth by a former student and an essay of mine on the Old English "Judith." His former students remember that he always summarized his teaching philosophy as "You have to try, and I won't lie." He gave his students, not only academic guidance, but also humane encouragement. Despite his heavy teaching load and research commitments, he never turned a student away, and the last dissertations he directed before retirement were on Chaucer's *Second Nun's Tale*, Hawthorne's *The Marble Faun*, and the poetry of Wordsworth.

Ray remained professionally active until his death, truly dying as he had lived, even though he was confined to a wheelchair after the summer of 2004 and was paralyzed on the left side shortly before his death. He had sent two articles to the St



Mark's *Lion* shortly before his death, one of which ("A Personal Hagiography," about Thoreau) appeared in the February, 2005, issue, along with the notice of his death. The weekend before his death, he had the pleasure of entertaining an English friend, Professor Ian Robertson, and when Ian left at 11 AM on January 31, Ray e-mailed me to say it had been a luxury to talk about *Beowulf* with someone who knows the poem well. He passed away on February 1 of what doctors called "a tumor-induced heart rhythm problem." Like his many friends worldwide, I will miss him greatly. Since Ray loved the entire literary tradition, I would like to commemorate him with the words of William Cory's nineteenth-century translation of a poem by Callimachus (280 BC):

They told me, Heraclitus, they told me thou wert dead;
They brought me bitter news to hear, and bitter tears to shed.
I wept when I remembered, how often thou and I,
Had tired the sun with talking, and sent him down the sky.

And now that thou art lying, my dear old Carian guest,
A handful of grey ashes, long, long ago at rest,
Still are thy pleasant voices, thy nightingales awake;
For death, he taketh all away, but them he cannot take.

-Alexandra H. Olsen, Professor of English, University of Denver

Deo volente, and according to the wishes of Myoko, Raymond's wife, all that's mortal of Raymond P. Tripp (SubDeacon Bede the Venerable) will be buried next his parents at Middleboro, Massachusetts on Tuesday, May 3, 2005 at 11.00 o'clock with Fr. John reading the Burial Office. At the same hour, 9.00 o'clock in Denver, at St. Mark's, the faithful will pray the Lauds of the Dead with SubDeacon Benjamin Joseph Andersen officiating.

The MEMORIAL planned for Prof. Raymond P. Tripp at St. Mark's is a Chapel, Lict, and other amenities. Donations to:
St. Mark's Church (Raymond Tripp Memorial)

LITANY FOR THE DYING



O GOD the Father;
Have mercy upon the soul of thy servant.

O God the Son;
Have mercy upon the soul of thy servant.

O God the Holy Ghost;
Have mercy upon the soul of thy servant.

O holy Trinity, one God;
Have mercy upon the soul of thy servant.

FROM all evil, from all sin, from all tribulation;
Good Lord, deliver him.

By thy holy Incarnation, by thy Cross and Passion, by
thy precious Death and Burial;

Good Lord, deliver him.

By thy glorious Resurrection and Ascension, and by
the coming of the Holy Ghost;

Good Lord, deliver him.

WE sinners do beseech thee to hear us, O Lord
God; That it may please thee to deliver the soul
of thy servant from the power of the evil one, and
from eternal death;

We beseech thee to hear us, good Lord.

That it may please thee mercifully to pardon all his
sins.

We beseech thee to hear us, good Lord.

That it may please thee to grant him a place of re-
freshment and everlasting blessedness;

We beseech thee to hear us, good Lord.

That it may please thee to give him joy and gladness
in thy kingdom, with thy Saints in light;

We beseech thee to hear us, good Lord.

THE Litany for the Dying, as found in the 1928 American *Book of Common Prayer*, is a cento of petitions from several medieval litanies (Sarum, Fleury, Jumièges, Rouen) for a dying Christian.

In a slightly different form, this Litany appears first in *Ancient Collects* (1861) a devotional collection of ancient prayers (Roman, Ambrosian, Mozarabic, Gallican, Anglo-Saxon, Sarum, Greek, Antiochene, Alexandrian, etc.) translated and arranged by the Reverend William Bright (1824-1901). Bright was Regius Professor of Ecclesiastical History at Oxford.

Similar Litanies for the Dead, also based upon Bright's cento litany in *Ancient Collects*, appeared both in the 1928 Proposed English *Book of Common Prayer* and the 1928 Scottish Prayer Book.

The Litany for the Dying follows the same general pattern as the Prayer Book Litany – (1) Trinitarian invocations, (2) a “Deprecation” (“From all evil”), (2) “Observations” (“by thy holy Incarnation”), (3) Intercessions (“We sinners do beseech thee”), (4) *Agnus Dei*, (5) threefold *Kyrie*, and (6) *Pater noster*. The collect which closes the Litany (“O Sovereign Lord”) is a condensed version a prayer from the Greek *Euchologion* (“A prayer for a soul going to judgment”).

The Litany for the Dying breathes the spirit of the ancient Church’s prayers for dying and departed Christians. It is the same spirit which may be found in the Burial Offices of the Latin and Byzantine Churches. It is full of faith in our Lord Jesus Christ, confidence in God’s mercy, the promise of forgiveness of sins, and the hope of Resurrection and the “life of the world to come.”

The Litany correctly expresses the fact that true death, for a baptized Christian, is not the death of the body but the “eternal death” of the soul. We ask that the departing soul be delivered from “the power of the evil one” and his sins mercifully pardoned.

The true and proper dwelling-place of the faithful Christian soul is not on earth, but in “a place of refreshment and everlast-

The Holy Week Schedule:

- Palm Sunday -

Matins 7.30

Low Mass 8.00

Church School 9.00

Solemn High Mass 10.00

Evensong 4.00 PM

- Monday in Holy Week -

Matins 7.00

Mass 7.30

Evensong 4.00 PM

- Tuesday in Holy Week -

Matins 7.00

Mass 7.30

Evensong 4.00 PM

- Wednesday in Holy Week -

Matins 7.00

Mass 7.30

D. U. Evensong 4.00 PM

Tenebrae 9.00 PM

- Maundy Thursday -

Matins 9.00 AM

Evensong 6.00 PM

Mass 7.00 PM

Vigil at the Altar of Repose

8.00 PM to Friday AM

Tenebrae 9.00 PM

- Good Friday -

Matins 11.00 AM

Veneration of the Cross, Solemn Collects,

Presanctified Liturgy 12.00 NOON

Veneration, Collects, 6.00 PM

Tenebrae 9.00 PM

- Holy Saturday -

Matins 9.00 AM

Paschal Vigil 10.00 PM

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April 2005

St. Mark's Church, Denver

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
T HANKS to SubDeacon James Tochihara for teaching the adult Church School Class this month : <i>In Peace Let Us Pray to the Lord, a study of the gifts of the Spirit.</i>					1 Friday Lent II	2 Saturday Lent II
3 Lent III Matins 7:30 Mass 8:00 Ch. School 9:00 Mass 10:00 Evensong 4 PM	4 S. Isidore of Seville BCD <div style="background-color: #f0e6d2; padding: 10px; width: fit-content; margin-left: auto; margin-right: auto;">Thanks to the Altar Guild for many extra hours of toil this Lent and Holy Week and Easter in preparation for the many Services.</div>	5 Tuesday after Lent III	6 Wednesday after Lent III Denver University Evensong 4 PM	7 S. Tikhon of Moscow Matins 7:00 Mass 7:30 Evensong 4 PM	8 Friday after Lent III Matins 7:00 Mass 7:30 Evensong 4 PM Lenten Supper 6:30 PM Stations of the Cross 7:15	9 Saturday after Lent III Matins 8:30 Latin Mass 9:00 <u>Mystery of the Faith</u> 10:00 Confessions 3 PM Evensong 4 PM
10 Lent IV Matins 7:30 Mass 8:00 Ch. School 9:00 Mass 10:00 Vestry 11:30 Evensong 4 PM	11 S. Leo the Great BCD <div style="background-color: #f0e6d2; padding: 10px; width: fit-content; margin-left: auto; margin-right: auto;">Thanks to Stuart Steffen, Christopher Vaughn and all the Choristers for all the Lenten, Passiontide, and Paschal music and the hours of rehearsal for each.</div>	12 Tuesday after Lent IV	13 S. Hermene-gild, Martyr Matins 7:00 Mass 7:30 Chapel 12:00 Noon Denver University Evensong 4 PM	14 Matins 7:00 Mass 7:30 Evensong 4 PM	15 Friday after Lent IV Matins 7:00 Mass 7:30 Evensong 4 PM Lenten Supper 6:30 PM Stations of the Cross 7:15	16 Saturday after Lent IV Matins 8:30 Latin Mass 9:00 <u>Mystery of the Faith</u> 10:00 Confessions 3 PM Evensong 4 PM
17 Passion Sunday Matins 7:30 Mass 8:00 Ch. School 9:00 Mass 10:00 Evensong 4 PM	18 Monday in Passion Week <div style="background-color: #f0e6d2; padding: 10px; width: fit-content; margin-left: auto; margin-right: auto;">Please plan to attend extra Services this Holy Week. Confession is available by appointment and on Saturday before Evensong.</div>	19 Tuesday in Passion Week	20 Wednesday in Passion Week Matins 7:00 Mass 7:30 Chapel 12:00 Noon Denver University Evensong 4 PM	21 Thursday in Passion Week Matins 7:00 Mass 7:30 Evensong 4 PM	22 The Compassion of our Lady Matins 7:00 Mass 7:30 Evensong 4 PM Lenten Supper 6:30 PM Stations of the Cross 7:15	23 S. George the Martyr Matins 8:30 Latin Mass 9:00 <u>Palm Crosses</u> 10 AM <u>Mystery of the Faith</u> 10:00 Confessions 3 PM Evensong 4 PM
24 PALM SUNDAY Matins 7:30 Mass 8:00 Ch. School 9:00 Mass 10:00 Evensong 4 PM	25 MONDAY IN HOLY WEEK Matins 7 Mass 7:30 Evensong 4 PM <div style="background-color: #f0e6d2; padding: 10px; width: fit-content; margin-left: auto; margin-right: auto;">Our thanks to SDn Benjamin for the Holy Week booklets & Rdr. Cuthbert Vaughn for many bulletins with text & notation.</div>	26 TUESDAY IN HOLY WEEK Matins 7:00 Mass 7:30 Evensong 4 PM	27 WEDNESDAY IN HOLY WEEK Matins 7:00 Mass 7:30 Chapel 12:00 Noon Denver University Evensong 4 PM Tenebrae 9 PM	28 MAUNDY THURSDAY Matins 9:00 Evensong 6 PM Mass 7 PM Vigil before the Sacrament 8 PM thru the night Tenebrae 9 PM	29 GOOD FRIDAY Matins 11:00 Veneration of the Cross, Presanctified Liturgy 12 Noon Veneration, Collects 6 PM Tenebrae 9 PM	30 HOLY SATURDAY Matins 9:00 NO MASS <u>PASCHAL VIGIL</u> 10:00 PM

ing blessedness," "the Paradise of God," in the "joy and gladness" the heavenly kingdom, in "the glorious company of the Saints in light."

And we ask all of this through the power of the saving events of the Incarnation of our Lord Jesus Christ - his Cross and Passion, Death and Burial, Resurrection and Ascension, and the coming of the Holy Ghost. The Christian, by virtue of his Baptism, his Chrismation and his partaking of the Mystery of the Lord's Body and Blood, has been thus incorporated into Christ himself, and into all these great events of salvation history.

The Litany is followed by an Absolution of the dying person (a shortened form of the Absolution from the medieval Sarum Office of Compline).

A Commendation of the departing soul follows, essentially an shortened version of the Commendation from the Sarum Manual (also found in Bright's *Ancient Collects*). The parts omitted from the Commendation (reference to the Blessed Mother, the Saints and the Angels) have been restored in the prayer as given here (in brackets).

The office ends with a prayer after the soul is departed, composed by Bishop John Cosin, and inspired by the Parable of the Lost Sheep (Matt. 18:12-14). - BJA

O LAMB of God, who takest away the sins of the world;
Have mercy upon him.
O Lamb of God, who takest away the sins of the world;
Have mercy upon him.
O Lamb of God, who takest away the sins of the world;
Grant him thy peace.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

OUR Father, &c.

Let us pray.

O SOVEREIGN Lord, who desistest not the death of a sinner; We beseech thee to loose the spirit of this thy servant from every bond, and set *him* free from all evil; that *he* may rest with all thy Saints in the eternal habitations; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

An Absolution to be said by the Priest.

THE Almighty and merciful Lord grant thee pardon and remission of all thy sins, and the grace and comfort of the Holy Spirit. Amen.

A Commendation.

DEPART, O Christian soul, out of this world, in the Name of God the Father Almighty who created thee; in the Name of Jesus Christ who redeemed thee; in the Name of the Holy Ghost who sanctifieth thee; [in the name of the glorious and blessed Virgin Mary, Mother of God; in the name of blessed Joseph, the illustrious Spouse of the same Virgin; in the name of the Angels, Archangels, Thrones, Dominations, Virtues, Cherubim and Seraphim; in the name of the Patriarchs and Prophets, of the holy Apostles and Evangelists, of the holy Martyrs and Confessors, of the holy Monks and Hermits, of the holy Virgins and of all the Saints of God;] May thy rest be this day in peace, and thy dwelling-place in the Paradise of God.

A Commendatory Prayer when the Soul is Departed.

INTO thy hands, O merciful Saviour, we commend the soul of thy servant, now departed from the body. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, and into the glorious company of the Saints in light. Amen.

ICONOGRAPHY and HABIT

A Essay submitted by Dr. Raymond P. Tripp
SubDeacon Bede the Venerable

HUMAN beings are creatures of habit; and we actually prefer the outside to the inside, the form over the content. Forms are easy to handle, to count, and to classify - contents, meanings; and insides take much more effort to manage.

The tendency sometimes reaches extreme forms. There are people, for example, who insist that a dish does not taste "the same" if it is not served in the "right" shaped dish, so on, and so on.

Wines are a classic case in point. Very often the \$ 75.00 a bottle -famous label- variety has less appropriate flavor than its \$ 10.00 rival! Yet, form and conspicuous, "visible" consumption wins out. Brand names come to determine everything. It is probably wiser to accept this propensity for the external as a given; but for two things (1) sometimes the real inner thing does go along with a refined outer shape; and appearance and reality may instead coincide, (2) the early association of form and content, on the other hand, can become a troublesome stumbling block in religious development. In a word, iconography can get in the way: Habit rebels against new ways of depicting divine images. To be sure becoming familiar with a

new iconographic tradition in itself be part of religious discipline and growth.

Here again we can learn from C. S. Lewis. In the last (and I think) one of his most profound works, *Letter to Malcolm*, Lewis says a number of things, which apply to learning and prospering in a new iconography. Lewis says that he does not care so much about the symbols and rituals through which he is asked to worship - as long as he has had a chance to get used to them. Here Lewis with characteristic insight and tact expresses the thought of Richard Hooker, who argues that that certain forms may belong to the class of "things indifferent." A new iconography requires "getting used to." Gradually what is new and at first troublesome becomes familiar and normal - and better for the improvement of our religious experience.

Wednesday, January 19, 2005
Shadow Lake, Vt.





Dr. Raymond P. Tripp, Jr. and Dr. Susan Scofield Tripp (Ray and Susan) contributed generously of their Faith, Learning, and plain hard work to the life and witness of St. Mark's Church and to the happiness and improvement of all our faithful. Raymond designed every detail in the Our Lady of Walsingham chapel and laid the floor and rebuilt the walls and fashioned the Altar retable himself. After Susan died, Raymond designed and contributed the Rose window. He produced almost all the fine decorative carpentry in the church. Raymond always associated beauty with the holy and tirelessly promoted the best in artistic craftsmanship. One of his regrets was that his last illness prevented him from returning to Colorado to see the antique marble Altar installed in the church. He had come out in late summer of 2003 to take precise measurements and to produce detailed drawings of the whole renovated Sanctuary which was to house the 'new' Altar. His plans, with the craft of Vermont woodworker Herb Nutter, have beautifully renovated the church in a multitude of improvements allowing for a full liturgical practice for both the Divine Office and the Liturgy. Even work that Raymond had done years ago is still in use, such as the Altar surround that adorns the new St. Columba of Iona parish in Lafayette, Colorado.

As much as these enduring works, many of us will remember the wonderful meetings of the C. S. Lewis society that Raymond and Susan led with wit and many wise insights. They were a constant presence and improvement to every Sunday meeting of the Adult Church School Class, and wise heads to consult on practically any topic. Many young men and women have found a straighter path and a higher one by mentoring from Raymond or Susan. The music they sponsored, most notably the Pipe Organ performances by young John Robinson, cheered many lives. And how enriched our Orthodoxy by the 'Saints of Old Britain' conferences!

Susan added much to the life of the parish in practical ways as well. We remember her brave years as Altar Guild Director following the precise and very knowledgeable Mary Frances Carlson. The church was beautifully adorned for every Season and Holy Day. It was due to the constant participation of both Raymond and Susan, as much as any other factor, that the Sunday Evensong was so improved through the 1990's. We began with a few Psalm tones and eventually acquired competence with everything in Canon Douglas' *Plainsong Psalter*. Through these experiences we concluded that a new Psalter, one that we could actually keep 'in print', would be a natural next step. The result is *St. Dunstan's Plainsong Psalter*.

Of course, our parochial Evensong would never even echo that of an English cathedral, and yet what a civilized and proper use of an hour of a Sunday afternoon – Just the sort of effort the Tripps seem to have always given in the course of their lives lived from good and faithful hearts.

-Fr. JCC



His Grace, Bishop Basil dines with ladies of the parish (2005).



Prof. Ed and Jody Oppermann have moved to Fort Worth, Texas to St. Peter's Parish to be with family.



The late Susan Tripp with Ann Armstrong preparing for Christmas (1998).



Teen SOYO members served a fundraiser brunch toward their travel to the Parish Life Conference this June.



Alan Rench and Raymond Tripp, with Guy Huft, built the new porch in 1999. Here Susan Mahan and the Oppermann's join the builders. Pipe smokers have infested the structure in recent months.

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address correction requested

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